4.

A

SERMON

PREACHED

On the *ANNIVERSARY*

OF THAT

Moſt EXECRABLE MURDER

OF

K. CHARLES

The Firſt Royal Martyr.

By *EDWARD PELLING*, Rector of St. *Martins Ludgate*, and Chaplain to his Grace the Duke of *Somerſet*.

1 Sam. 26. 9. *Who can ſtretch forth his hand againſt the Lord's Anointed, and be guiltleſs?*

2 Sam. 1. 14. *How waſt thou not afraid to ſtretch forth thine hand to deſtroy the Lord's Anointed?*

Eccleſ. 1. 4. *Where the Word of a King is, there is Power; and who may ſay unto him, what doeſt thou?*

LONDON,

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To His Grace, my ever Honoured and Dear Lord, *Charles* Duke of *Somerſet*, Marqueſs and Earl of *Hertford*, Viſcount *Beauchamp*, and Baron of *Trowbridge*.

MY LORD,

SEveral Paſſages in this following Sermon, having been maliciouſly miſrepreſented by Men who hate the Government, and love Lying, divers Friends have adviſ'd and importun'd me to make the whole Diſcourſe Publick.

Not that any Hopes are conceived, that it will work much upon thoſe whom Intereſt or Malice engageth to be Obſtinate, and whom Obſtinacy encourageth to be clamorous; eſpecially if there be upon their Conſciences any Guilt of that Murther, which on ſo Solemn an Occaſion, we cannot reflect upon, without the greateſt Horror, Aſtoniſhment and Indignation. Of ſuch, little Good is to be expected, who have ſinned away a great Stock of Grace; which is ſo commonly the miſerable caſe of Inveterate Rebels, that to the Obſervation of the World they very ſeldom repent.

But, God be blessed, the Generality of Men among us, mean well, and are so honest in their Intentions, that they cannot easily be rifled of a good Conscience, but by some Cheat, and for want of due Information; because the shedding of the King's Blood was a Crime of that Horrid Nature, and the Subversion of the Establish'd Government, was a Misch.f of such ill Effect, that every Sober Man, whose Eyes are open, cannot but tremble, at the Memory of the One, and for the future dread the very Thoughts of the Other (though some few Spirits may be so far possess'd with the Devil, as that they could again be glad and rejoyce at Both.)

Now the Design of this Discourse is, to serve the Sincere and Simple-minded part of the World, by affording a short View of the Sin acted in 48, and of the Methods and Degrees by which the King and the Government were destroyed together; and of the Miseries in Church and State, which by the just Judgment of God this Nation smarted under, that we might be made sensible of our foolish Exchange, and be Disciplin'd into Wisdom for the future. But alas! since we have been healed of our Stripes, some seem to have almost forgotten the Rod, and are not only Willing, but Desirous to come under the Lash again. So unfixt and mutable are

many English *Spirits, that the only Center they can rest in, is the Grave: For as the Moon, after so many Periods, returns into the same* Phasis; *so some Erratick Humors, after so many Years, revert into the same Motion; and the only Way to save men the Charge of being cured again of their Lunacy, is to prevent the Disease: And for this Reason I did Discourse upon this Theme, because it is presumable, that though there be in the World some Fickle, some Factious, and many Atheistical Spirits, that could be content to try another Fall for the Government, yet all men that are truly Conscientious and Wise, will beware of encouraging Attempts of that Nature; especially considering what a sad Booty this Nation did get by its former Wrestlings.*

And now, my Lord, I hope your Grace will not wonder, if I present this Sermon *to your Lordship as a Patron, though you was not an Auditor. My Great Obligations to your self, and to your Honourable Relations for your sake, do challenge Higher Testimonies of Gratitude than my Skill can Express, or your Modesty will Bear. Yet were there nothing to be considered but that Natural Love and Duty which I owe your Grace, I do most Thankfully Acknowledge, that You have a Just Right to all the Services which are Possible to be done either by Me or*

Mine; because we are All your Lordships Servants by Birth. So far am I from owning that Principle, That every man is born Free, *that I confess my Self, and all that bear my Name, to have Inherited such a State of Servitude to your Lordship, as if (according to the Mosaical Custom) your Noble Ancestors had* bored the Ears *not of our Progenitors alone, but of their whole Issue. For your Grace knows (and I cannot without Ingratitude conceal it from the World) that as we have been (of every Generation One of us at least) Clergy-men, from Father to Son, ever since the Reformation; so we have had the Honour to have been all along Successively Chaplains to your Noble Family: Such a singular respect to the Church, and (God be blessed) to an Honest race of Church-men, as hardly any Nobleman in the Kingdom, but your Self, can Own.*

But, my Lord, I am a Debtor not to your Person only, but to your Spotless Virtues, that which makes you Truly Honourable, and, I had almost said, the Rarity of our Age. It is a Common Happiness, that what was Great and Good in your Noble Ancestors, You are the Apparent Heir of; and those Surviving Virtues in You, which were so Eminent in that Excellent Person your Noble Brother, (against whose Memory I should

Sin,

Sir, should I rob him of that Just Character that for his Years he was one of the Flowers of the World) do something abate the Sense of that (otherwise Irreparable) loss, which the whole Kingdom sustained by his Unfortunate and Undeserved End. His Piety, Humility, Chastity, Sobriety, Sweetness of Nature, and (which I could not but observe in Him) His utter Hatred of all Prophane and Irreverent use of God's Holy Name; they were Vertues which do rarely meet in a Gentleman of Twenty years Old: But this is all your Friends Comfort, that while I count up some of your Brothers Vertues, I mention Yours too; and that Your Lordships Name may be ever Dear to all Good Men, I must beg the wonted Freedom You give me, to beseech You with the most Passionate Affection to be to your dying day Carefull of your Vertue, being confident of this, that as it is now your singular Honour, so it will certainly be your Best Interest.

One thing I must put your Grace in mind of, that your Noble Predecessors have been Eminent, among other Vertues, for their Fidelity to the Crown, and their Zeal for the Prosperity of our Establisht Church. And this I know to be your Lordships hearty Resolution, and a considerable part of your Lordships Honour. Upon which

which account alſo I crave leave to offer theſe few Sheets to your Grace; humbly begging your kind Acceptance, and beſeeching God to Bleſs you with all the Bleſſings of his Right hand, and of his Left; which is the conſtant Prayer of,

My Lord,

Your Grace's moſt Humble,

Faithful and Affectionate Ser-

vant and Chaplain,

Edw. Pelling.

LAM. 5. 16.

The Crown is fallen from our Head: wo unto us that we have ſinned.

A Crown fallen? Had the Prophet gon on, and ſpake of the fall of a *Crowned Head* too, we might have gueſt that by his Prophetical Spirit he had pointed as far as *Forty Eight.* But to ſhed Bloud *Royal*, as if it differed not from the Bloud of a *Vulgar* Perſon; and to cut off the *Neck* even of a *Neighbour* Prince, as if he had not been *anointed with Oyl*, was lookt upon as an act too *Barbarous* to be done by thoſe very *Barbarians*, who thought it *juſt* and *ſafe* to put out the Eyes of a *Conquer'd* Monarch. For if we look into the Hiſtory of thoſe Times to which my Text doth relate, we ſhall find, that no leſs than Five Kings of the *Jews* had

been ſucceſſively Captivated by the *Aſſyrians*; and though Moſt of them, if not All, had been Unfaithfull to the King of *Babylon*, and Rebelled againſt him after they became his Servants, yet Sentence of of *Death* paſt not on any One of them: but Depoſing, Impriſonment, and Fetters, were the uſual Puniſhment of their Perfidiouſneſs; only *Zedekiah*, who was the Laſt of the Five, and had ſworn Fealty to the King of *Babylon*, and had given greater Provocations than the reſt, was handled more ſeverely than the reſt: But, though his incenſed Enemies ſlew his *Sons* before his face, yet the Judgment given againſt Him, was only the taking away of his *Eye-ſight:* the *Deſtruction* and *Killing* of Kings being looked upon as a Crime of a moſt *Horrid* and *Deteſtable* Nature, even by men who were in a ſtate of *Brutality*, and even then when they were armed with *Power*, tranſported with *Rage*, thirſty of *Revenge*, and fleſht with *Victory*.

However, to rid himſelf of a neceſſity of Forcing the *Jews* into Subjection at every turn *thus*, *Nebuchadnezzar* reſolves to

to make very ſhort work with them: and in order thereunto he Sacks *Jeruſalem*, ſets Fire on the Temple, maketh Spoil of all the coſtly Furniture and Utenſils thereof, burneth down the Houſes within the City, demoliſhes the Walls, deſtroys their whole State and Government, and carries the King and People, and all away into a ſtrange Land, leaving only ſome of the poorer Sort to be Vine-dreſſers, and Huſbandmen, as we read at large, 2 *Kings* 25.

Now it was This Sad and moſt Doleſome time which the Prophet pointed unto in this Book of his *Lamentations*, eſpecially in this part of it, where he grieved at This, as the Epitome and Sum total of all their Evils, that the Crown was fallen from their Head. And in the whole Verſe we may obſerve, Firſt, The Calamity ſo lamented here by the Prophet; It was the falling of the Crown. Secondly, The Cauſe of this Evil; It was the Peoples Sins. Thirdly, That woful Condition, thoſe Plagues and Puniſhments which were Conſequent hereunto; Wo unto us, for we have Sinned.

1. Let us look a little, first, into the Calamity it self, *The Crown is fallen from our Head!* And for the opening of the Prophets Sense, we are to know, that by the *Crown* some understand the *Joy* of God's People, Diadems and Coronets being wont formerly to be used in some places at Solemn times of *Festivity*. Others interpret it of the *Glory* of the Jewish Nation, which Glory consisted in this, that hitherto they had been peculiarly favoured and honoured by God above all other Nations in the World. Others will have it to be meant in a more strict Sense of their *Temple* and *Priesthood*, in the possession whereof the *Jews* had all along Boasted and Prided themselves to a most high degree. Others again do (and as I conceive, with better Reason) understand by the *falling of the Crown from their Head*, the loss of their *Kingdom* and *establisht Government*, and the stripping of their Princes from that State, Power, Greatness and Royalty, whereof the Crown was an Emblem and Argument. For this was the *Complement* of their Misery, and the reason of all their other

other Evils was reſolved into This, that their King's *Throne* was now quite caſt down to the Ground; and hereupon, by neceſſary Conſequence, their *Religion* was overthrown too, the Glory of *Iſrael* was departed, the *Liberties* of the People were utterly loſt, their *Laws* caſhier'd, *Church* and *State* Both were now gon to wrack, all Joy was vaniſht, their Harps were hung up upon the Willows in a ſtrange Land, and they themſelves ſat weeping by the Rivers of *Babylon*, while they thought of their dear, and now ruinated *Sion*; Briefly, whatever did help and concur to make them Deſolate and Miſerable, all was owing (next unto their Sins) to the Ruin of that *Monarchy* and *Government*, wherewith hitherto they had been Bleſt for ſo many Ages: *The Crown is fallen from our Head: wo unto us that we have Sinned.*

The *Calamity* then was *Judahs*, but the *Sin* too was *Englands* on this day, when Men not only with their eyes *Saw*, but with their own hands *Cauſed* the downfall of the beſt of Kings, and the Funeral of the beſt of Monarchies, till God by a Miraculous

raculous hand gave it a Reſurrection out of that Grave, wherein it had been buried by thoſe Curſed and Domeſtick *Babylonians*, who ſaid, *Down with it, down with it, even to the ground.* We do not wonder at the ruin of *Zedekiah*, nor was the ruining of him a *Crime* on *Nebuchadnezzar*'s part: for even *Abſolute* Princes are *Coordinate*, and ſtand upon the ſame Level; and if upon ſufficient Provocations the one happens to gain his Neighbours Crown, the fact is Juſt by right of *Conqueſt*. But if the one be *Subordinate* to the other, (which was clearly the caſe of *Zedekiah*) the *Recovery* of the Crown is in the *Supreme* Prince an act of *Juſtice*; and the Puniſhment of an *inferiour* Prince, who abjureth his Fealty, is by all Nations allowed to be a Righteous act of *Vengeance*. Upon this account the *Jews* may be ſaid to have been rather an *Unhappy* People; for though they vvere vvicked in This reſpect, that their Sins *Occaſioned* their Misfortune, yet they vvere not, they durſt not be vvicked in that reſpect vvherein the People of this Land Sinned; who roſe up againſt their

own

own Sovereign, and Natural Lord, in whoſe *Perſon* the *Supreme* Power was veſted by God Himſelf; they *themſelves* firſt pull'd off their Princes Crown from his Head, then proceeded to bow down the Prince himſelf upon the Scaffold, and at laſt dared to ſtrike off his Head from his Shoulders: So that though the falling of the Crown was to the *Jews* a *Calamity*, yet being contrived here by Men, vvho (whether Severally or Joyntly conſidered) vvere but *Subjects*; being attempted by Reſiſtance againſt the Authority and Perſon of the King, vvho vvas the *Only Supreme*; and being in the end brought about by moſt Unjuſtifiable Methods, ſuch as vvere contrary to all *Laws*, Divine and Human; contrary to ſo many Voluntary *Proteſtations*, and Repeated *Oaths*; and contrary to that *Natural* duty of *Allegiance* vvhich every *born* Subject oweth his Prince, vvhether he entreth into the Oath of God, or no; the falling of *This Crown* is juſtly accounted to the People of this Land to have been *Rebellion*, *Treaſon*, *Murther*, and the Higheſt act of *Parricide*, vvhich (taking

it with all its Circumſtances) perhaps was ever done upon a meer Man ſince the World was firſt Created.

And though there may be ſome, who will not take up the *Confeſſion* in the Text, that they have *Sinned*, either in laying the Crowned Head *Low*, or in *abjuring* the intereſt of the Crown to the Worlds end, but Lament for *this only*, that the Imperial Diadem is not a falling the *Second time*; yet the Sin of this day calleth aloud for Sincere Repentance from *All*, and even from *Us*, vvho were neither *Actors* in it, nor *Abetters* of it; nor perhaps could have known it, but by the hearing of the Ear. And to the end that our Repentance may expreſs it ſelf by *Amendment* of Life, and may be attended with *Watchfulneſs* and *Caution*, leſt we fall under the ſame Guilt, and ſmart under the ſame Calamity again, that we may not be Wicked and Miſerable hereafter, 'tis neceſſary that with the Prophet we reflect upon thoſe Sins which formerly brought us under Both: *Wo unto us that we have Sinned.*

2. Now

2. Now many Sins there were which cryed for Vengeance againſt this Nation; but of theſe, ſome were more Vocal and Clamorous than others, and did more *immediately* and *directly* tend to the caſting down of the Crown. Firſt, The great *Unthankfulneſs* of Men for ſo many Mercies. It was that which ſo incenſed God againſt the *Jews*, that he delivered their Kings, and Them, into the hands of the *Babylonians*; becauſe he had carried them from the Womb, and they delighted in Frowardneſs; becauſe he had nouriſhed and brought them up, and they turned Rebels; becauſe *Jeſhurun* had been high fed, and became wanton. And this was our very caſe before the Civil Wars brake out. God had bleſt us ſo in every Reſpect, that nothing but our own Follies could have made us an Unhappy People. In the *Church* we had a *Faith* that was free from all Corruption and Error; *Sacraments* that were Duly and Entirely adminiſtred; a *Liturgy* that was conſonant to the Word of God; a *Government* that had been tranſmitted to us by the whole Ca-

tholick Church from its first Ages; *Ceremonies* that were but *few*, and those *warranted* by the general Practice of the Primitive Christians. In the *State* we had a Prosperous and Long Peace; *Laws* that were a Terror to all Wickedness, and a Security from all Oppression, as much of Liberty as was consistent with Obedience, and more than any other parts of the World did Enjoy; a *Monarchy* that was both our Defence and Honour; and (to Crown all our Felicities) a *Prince* whose Example was more Operative than his Laws; whose Endowments as he was a *Man*, whose Faith and Piety as he was a *Christian*, whose Clemency, Wisdom, and other admirable Vertues as he was a *King*, were enough to render him the Love of Mankind, as well as a Pattern to all Princes, and an Honour to the whole World. In a word, vvhatever Blessings were necessary to make us either a *Religious*, or a *Wealthy*, or a *Potent*, or a *Free* Nation, vve had our Portion of them in abundance; and were Miserable only in this respect, that as *Now*, so *Then*, we had not the

the Senſe to *See*, nor the Hearts to *Value* our own Felicities. Hence it vvas, that men vvere Peeviſh vvithout Reaſon, and Troubleſome vvithout End: Hence it vvas, that the Same Pretences vvhich are ſo *Riſe* in *this Age*, vvere ſo *Fatal* in that: Our Regular *Miniſtry* vvas then traduced, as if it were *Popiſhly affected*; our *Biſhops*, as if they were an *Uſeleſs* and *Wicked* Order; our *Doctrines*, as if they had been minted at *Rome*; our *Service Book*, as if it vvere a Tranſlation of the *Maſs*; our *Rites*, as if they vvere the Reliques of *Popery*; aud our vvhole *Church*, as if it vvere given to *Idolatry* and *Superſtition*. And from the *ſame* baſe Principle of *Ingratitude* it was, that the World was filled with Inſinuations and Complaints, as if the *Liberties* of the People were in *Danger*; as if *Religion* was going out of the Land, and *Arbitrary Power* coming in; as if his Majeſties *Counſellors were Evil*; as if the Introduction of *Popery* and *Tyranny* were the *Deſign*, and the King *himſelf* were *conſenting* to the *Plot*. All which *Unjuſt* and *Malicious* Suggeſtions, though they were no

other than the Arts of *Unthankful* Spirits; and though the World hath been ſince abundantly *convinced* of the *Falſhood* thereof, yet they were taken for *granted* then; and ſo did *naturally* help forward the downfall of the Crown, and the Sin of This day. Secondly, another way whereby Men Sinned in thoſe days, was by Publiſhing the Doctrines, and Entertaining the wicked Principles of the *Jeſuites*. For, ſeeing *Religion* and the *Laws* of the Land had provided Securities for the King's *Life*, *Perſon*, *Power* and *Greatneſs*, they found no way left them to Proſecute their Evil and Bloudy Intentions, but by poyſoning the Kingdom with ſuch *Foreign* Principles as theſe, that *the King's whole Power is derived from the People*; that *He is Such a Truſtee and Servant as may be called to Account, before the face of the World*; that *if they Judge him to have been Unfaithfull to his Truſt, they may Lawfully Depoſe him*; that *if he be a Tyrant* (whereof they are the Judges) *they may, and are bound to Kill him*; that *it lyeth in them to Set up what* form of *Government they pleaſe*, and that

that the *Crown is wholly at their diſpoſal.* Many other Doctrins there are which bear *affinity* with Theſe, and which of Late have ſerved to fill up a *Leviathan*, a *Plato Redivivus*, a *Juſt aud Modeſt Anſwer*, ſo called, *&c.* beſides whole Loads of *Intelligences*, and other *Scandalous* Writings, wherewith the World is even *now* peſter'd, as if it were not enough to have intoxicated the People, to have undone a Nation, and to have pulled down the Crown *Once.* For theſe were the Principles, upon which thoſe *Delicate Proteſtants*, thoſe *Tender* and *Thinskin'd Conſciences*, thoſe *goodly Loyal* and *Dutiful Subjects* acted, when they *fought* againſt their *King*; when they *Hunted* him upon the *Mountains*, when they gave him a Crown of *Thorns* for a Diadem of *Gold*, when they *tranſlated* his Chair of State out of the *Parliament-houſe* into *Weſtminſter-hall*, and at his *Palace* erected him a *Scaffold* for a *Throne*, and made him a *Glorious Martyr*, whom they ſo often *Swore* they would make a *Glorious King.*

And yet theſe Principles were once the *Proper Creed* of the *Jeſuites*; and it was ever

ever call'd *Jeſuitiſm*, till by going abroad to ſeek its Fortunes it *changed* its Name, and came to be called the *Purity and Power of Religion*, the *Evangel of Chriſt*, the *Faith of God's Kirk*, and the *Law of the Holy Common-wealth*. Originally theſe Doctrines were taught by *Mariana*, by *Bellarmine*, by *Azorius*, and divers Jeſuites more; for many, even of the *Romiſh* Prieſts, have laid them to the charge of the *Jeſuites*; and *Watſon* himſelf, in the days of Queen *Elizabeth*, laid them particularly to the charge of the *Jeſuite Parſons*, who had written ſeveral Seditious Books full of thoſe Principles, and in particular a Book entitled, *Doleman*: And (that all Sober men among us may *beware* of thoſe Principles, and ſee how powerfully they did work throughout the whole *Civil War* then, and how *naturally* they tend to embroil us in *another*, and will *neceſſarily* do it, when there is a fair *opportunity*,) I muſt obſerve unto you, that That *very* Book of *Parſons*, which had been written ſo many years before, was in the Year *Forty Eight* printed *again* with another Title, as if it had been

newly

newly Penn'd, not by a *Jeſuite*, but a *True Proteſtant*. It is to be obſerv'd too, that a late Pamphlet entitled, the *Hiſtory of Succeſſion*, is an *Abridgment* of *Doleman*, which plainly ſhews, that thoſe Traytors themſelves were convinc'd in their Conſciences, that nothing could juſtifie the raiſing of the War, and the deſtruction of the King, but the Doctrines of a *Through-pac'd Jeſuite*. Thirdly, It is certain, that an *Erroneous* Devil in the Underſtanding, will ſoon become a *Furious* Devil in mens Practice. For thoſe wicked Doctrines being once received, preſently ſhew'd themſelves by innumerable acts of *Sedition*; and *that* was another Sinfull way whereby the *Crown fell*. The *Government* was *Libelled*, every Order of Men in the *Church* was *traduced*, the Loyal *Magiſtrates* and *Gentry* were *threatned* and *expos'd*, *Nobles* were voted *Guilty* upon publick *Fame*, and kill'd, as it were, by the ſtrength of Peoples *breath*; his Majeſties *Palace* aſſaulted by *Land* and *Water*, and himſelf forced to *Fly* in his own defence; and all theſe miſchiefs were mainly owing to thoſe *Huckſters* of *Sedition* and

These lines should have been in the Margin.

and *Treaſon*, whoſe Fingers were daily employed to deſtroy the King with their *Pens*, as *Scotus*'s Scholars deſtroyed their Maſter with *Pencils*; inſomuch that being petitioned at *Royſton* to return to his Parliament, His Majeſty refuſed for this Reaſon, becauſe the Scandalous *Pamphlets* that Swarm'd abroad, had now brought his *Perſon* and *Life* into eminent *danger*. Fourthly, Nor did things ſtay here; but to pull down the Crown from our head *effectually*, an actual *War* is Levied, and *Arms* are taken up; which we cannot ſuppoſe to have been done without a direct *Deſign* againſt the King's *Life*, it being altogether uncertain, what the Fortune of War may be, and how a *Single* Bullet may be directed; as it hapned neer a Town of *Cornwall*, where his Majeſty narrowly eſcaped, the next Man to him being *ſhot* by the Enemy. Which high provocation notwithſtanding (that I may not omit a Singular inſtance of his *Tenderneſs* and *Clemency*) though his Ordnance were ready planted to batter the place down, he hindred the Attack with this noble Expreſſion. *I underſtand*

(ſaid

(ſaid He) that *I have many Good Subjects in the Town, and I had rather Spare the Lives of an hundred Rebels, than venture the Hurting of one of Them.* Indeed the Hand of God was all along his Protection in the *Field*: but no thanks to thoſe, whoſe very *taking* up of Arms was Murder in the *Intent*; and if my Author doth not deceive me, it is a memorable Relation which he tells us, that at the Battel of *Edge-hill*, his Majeſties Souldiers took certain Letters, whereby it was diſcovered; that they who then called themſelves the Kings moſt *Loving and Obedient Subjects*, had hired one *Blake* to ſignifie by ſome Token the particular place in the Field where the King was; that the ſhot might be directly level'd thither, and that they might ſpeak Home to his *Heart* out of the mouth of their *Cannon.*

Symmond's *Vindication of the King*, pag. 90.

5. We have now ſeen *Some* of thoſe wicked *Means*, whereby the Calamity in my Text came upon us, *Ingratitude*, *Jeſuitiſm*, *Sedition*, and actual *Reſiſtance:* and were not the Inſtruments thereof paſt all feeling, methinks they ſhould not ſtick to

take up the Lamentation, *The Crown is fallen from our Head: wo unto us that we have Sinned.* But yet all theſe Arts, though Sinful, would have been *Ineffectual*, had it not been for *Another* wicked Courſe they took to *Cheat* the World into their Aſſiſtance; I mean their palpable and villanous *Hypocriſie.* Nothing is more Odious in the eyes of God, than *Hypocriſie* and *Diſſimulation*; and yet what was pretended all along, but the *Glory* of *God*, the *Honour* of the *King*, the *Intereſt* of *Religion*, the *Safety* of the *People*, and the *Welfare* of *Three Kingdoms?* A ſpecious *Pretence*, and a very *Raree-Shew* in the *Original.* But by too Sad and too Late Experience we found, that 'twas their *Own* Greatneſs, and their *Own* Intereſt that was at the *Bottom*; that *Plunder* and *Sequeſtration* were the things aimed at; that the Church was to be *Purged*, that is, from its *Poſſeſſions*; and that the Eſtate, Dignity, and Power of the Crown was to be *Secured*, but meaning to *Themſelves.* In *Forty One*, they did *Remonſtrate*, that *they did not purpoſe or deſire to aboliſh the Church Government; and diſclaimed all intentions of abſolving*

ſolving men from that Obedience, which they owed to his Majeſty, whom they profeſt they knew to be intruſted with the *Eccleſiaſtical* Laws as well as with the *Temporal.* In *Forty Two*, they Declared, that *they intended a due and neceſſary Reformation of the Government and Liturgy of the Church, and to take away Nothing in the one, or in the other, but what ſhould be Evil, and juſtly Offenſive; or at leaſt Unneceſſary and Burdenſome.* In *Forty Three*, they *Profeſſed*, that *their Army was deſigned to defend the King's Perſon, Honour and Dignity, and to hinder all change in Religion:* they *Proteſted as in the Preſence of God, that they had no Intentions to offer violence to his Majeſties Perſon, or to hurt his juſt Power, or to deſtroy his Monarchy.* In the Third Article of the *Solemn League and Covenant* they *Swore*, to *preſerve and defend the Kings Majeſties Perſon and Authority, in the preſervation and defence of the true Religion; and that* they had *no thoughts to diminiſh his juſt Power and Greatneſs.* And in *Forty Six*, they *declared*, that *their ſincere Intentions were to uphold the Ancient and Fundamental Government of this Realm, by King, Lords, and Commons.* Now, whe-

ther theſe were not *Rank* and *Perfidious Hypocrites*, let the World judg; when inſtead of *Reforming* the Church Government, they *Aboliſh't* it; when inſtead of *Reviſing* our Service-Book, they quite *Remov'd* it; when in their *Negative Oath* they *afterwards* Swore *neither directly nor indirectly to Adhere unto, or Aſſiſt the King*; when they took away the *Oaths of Allegiance and Supremacy*, and Proclaimed ſuch *Traytors* as did ſtand *for* them; when they *caſhier'd* the *Noble* Houſe of *Peers*; when they fought againſt the Kings *Perſon*, attempted the ſhedding of his Sacred *Bloud*, and at laſt drove him to the *Scaffold*; all their *Remonſtrances*, *Declarations*, *Proteſtations*, *Promiſes*, *Vows* and *Oaths* to the Contrary *notwithſtanding*.

Beloved, I have not ſearched into the Villanies of former times with any manner of *Delight*, but out of pure *Neceſſity*; that by ſeeing the Methods whereby the World was *Deluded*, and the Throne *Subverted* in *One* Age, we may learn to *Beware*; leſt we be led by the Noſe, and *Trickt* out of our Obedience and Loyalty in *Another*. For it is a Pleaſure and Paſtime to ſome to play *Pranks*,

Pranks, and to Shew how *Dexterous* and *Artificial* they can be, at *Cheating* the unwary Populace, and Hurling the World into Confusion. Therefore, if God in Vengeance for our Sins shall at any time Suffer our Government to Shake; let us Remember *Epicharmus* his Rule, and not be *too Credulous*, nor be deceived with Popular Professions of *Zeal* and *Conscience*; a thing which many times is Pretended, just as a fine Shew is hung up upon a *Sign-post*, only to draw in *Custom*. When the late Unhappy Troubles were breaking out, were there not Thousands of well-meaning Persons that were *Impos'd* upon, and abused with False Notions and Appearances? As Truth came more and more to light, did not many *Desert* that Cause which they found to be *wicked*, and turn to the interest of the *Crown*? Had not divers an Hand in the War, who did not Foresee, nor Dream, that it would End with such a sad *Tragedy*? and when the *Fatal Blow* was given, did not the Generality of men *Lament* to see, what a dreadful Issue things were brought to, by the *Subtle Designs* of some, and by the *Rashness*, *Easiness*, and *Folly* of others? Why, they are the maddest people in

in the World, that will not be Diſciplin'd into Wit, nor taught to be Warv by their own Coſtly *Experience*; eſpecially when they have time to caſt up their Accounts, and to compare their *Acqueſts* with their *Loſſes*; and have the greateſt Reaſon to conſider, what *Woes* and *Miſeries* did Preſently and Naturally follow upon the *falling of the Crown*: which brings me

3. To the third and laſt thing in my Text, that *woful Condition* which the Prophet Lamented upon the *Ruin of* Their Government, and which we were enthralled in, upon the *Subverſion* of ours: *The Crown is fallen from our Head: wo unto us that we have Sinned.*

I would intreat every *Thinking* man (who is not in *Love* with Miſery, nor deſirous to *Court* and *Invite* his own Ruin) to conſider Seriouſly, whether the whole Chriſtian World could ſhew another Nation, which was ſo Miſerable as this Poor Kingdom was, before the Reſtauration of his preſent Majeſty. We drank off indeed the very *Dregs* of the Cup of *Bitterneſs*; and (which made it the *Bitterer*) we mingled the

Draught

Draught *our ſelves*. We were not *Forced* (as the Jews) but *Sold*, and that by *our ſelves*, into the hands of the *Babylonians*. This People were there own *Captives*; *Submitting* to *Tyrants* of their own *Making*; *Purchaſing* their Slavery with their *Bloud*; *Contracting* to be undone by *Leagues*, *Covenants*, *Aſſociations*, and other Acts and Deeds of their *Own*. It is their Uſual Fate, who are given to Change, that they commonly change *One* Government for a *Worſe*; and the quartering out of a *Kingdom* into a *Common-wealth*, is but the drawing on of that Curſe upon a Nation, which King *Solomon* meant, when he ſaid, that *for the Tranſgreſſion of a Land, Many are the Princes thereof*, Pro. 28. 2. For as all *Republicks* have been originally Raiſed upon the Ruins of *Monarchy*, ſo they who *Erected* them, have ever *Groan'd* under the works of their own hands; and there is not a *Common-wealth* in the World, but may atteſt the Truth of that in *Maximus Tyrius*, that *Happy is that State, which hath a King for its Governour*. We may eaſily ſee by ſome Inſtances abroad, that

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men are great Lofers, both as to their Spiritual and Temporal Intereſt, by being Members of a *State* that is *Popular*: and my Author hath rightly Obſerved of the State of the *Low-Countries* in particular, that (though they are happy in being freed from the Yoke of *Popery*, yet) having fought with the King of *Spain* about Two things, *Religion* and *Taxes*, they have ſo far prevailed, in reſpect of *Both*, that *They have gotten all the Religions in Chriſtendom, and pay the greateſt Taxes in the World.* But of all the People under Heaven *This Nation* moſt deſerved to be Plagued with the *Worſt of* Governments, who would not be contented with the *Beſt.* And the truth is, we had *Woes* with a *witneſs*, and were ſo *Surfeited* with Evils, which Then we accounted *Plagues*, that *Wiſe* men could not think, we ſhould ever *long* to be *Sick* with them *again.* For whereas theſe things were promiſed us; a *Settlement* of the *Nation*, together with a Security for our *Religion*, *Property*, and *Liberty*; let every impartial man look into the Hiſtory of thoſe Times, and judge whether in every

of

of theſe reſpects, we did not receive a *Curſe* inſtead of a *Bleſſing*.

1. For a *Setled* we had a moſt *Diſtracted* Nation, ſo that *Rome* it ſelf, that had Shifted its Government ſo often, could not compare with this Little Iſland wherein there was ſuch a *Variety* of Scenes. We had Plague upon Plague, as if our Land had been another *Egypt*, ſave only in This, that we could not find a *Goſhen* in any part of our Country. To day we had one form of Government, and the next day another, and every one a *Plague*; nay, to go on upon the *Parallel*, not only our Waters were turn'd into *Bloud*, but even *Flies*, and *Locuſts*, and *Lice*, and *Frogs* (that *croaked in the King's Chambers*) were the Plague *Epidemical*, and (which is worſe) Men were forced to *Worſhip* and *Adore* theſe *Vermine*, and as at firſt they ſet them up, ſo at laſt they bowed down before them.

2. As for *Religion*, the great Leſſon which was taught us was, to be Silly and Diſhoneſt; to have the *Wiſdom* of the *Dove*, and the *Innocency* of the Serpent. Hence came ſuch numerous Sects and Diviſions,

in a ſhort time, as by the Confeſſion of Some of That Party were never known before under that Government which they decryed as *Antichriſtian.* Hence came *Atheiſm*, the *Daughter* of That *Age*, and the *Monſter* of This: for when Men found, that the Quarrel was about *Religion*, and ſaw that many Pretenders to it were Religious *Cheats*, they were apt to *Miſtruſt*, and for their Vices ſake to *Believe*, that the whole buſineſs of *Religion* was a *Cheat* too; and ſo Mr. *Hobbs* was followed as a greater Apoſtle than St. *Paul.* Let me add one thing more; hence it came to paſs, that *Popery* hath gotten ſuch Elbow-room among us. For the Subtle Romaniſts eaſily perceived, that there was no way for them to introduce their Religion into this Kingdom, but by creating firſt ſuch *Factions* and *Schiſms*, as in time would *overthrow the eſtabliſht Government.* Therefore did *Campanella* the Jeſuite, advice the King of *Spain* to uſe this Project, *Firſt to Divide the Engliſh, and then to perſwade the Parliament to turn the Kingdom into a Commonwealth.* And in like manner Cardinal *Richelieu*

De *Monarch. Hiſp.*

chelieu counſelled the *French* King, To uſe all poſſible means to change the *Monarchy* of *England* into a *Common-wealth.* And it appears by the Letters which were written by *Andreas ab Habernſield*, a *Bohemian*, That Cardinal *Richelieus Chaplain*, together with *Cunæus*, and divers other *Romiſh* Prieſts were employed here, before the Civil War brake out, to bring the King, and the Archbiſhop of *Canterbury* that then was, to *Deſtruction.* And the Truth is, the Jeſuite could never hope for a more *fair* Opportunity of doing his *Own* Work among us *Safe* and *Undiſcern'd*, than when he had turn'd the Nation into Factions, and ſet every one of them to grapple with the Government. So that things falling out juſt according to the Jeſuites *Directions*, the *King* being *Murthered*, the *Archbiſhop* being *Sacrificed*, and the *Monarchy* being changed into a *Republick*, every Child may eaſily underſtand, that it was not the *Security*, but the *Ruin* of our Religion, that was intended all along from the beginning. Briefly, If *Rebellion* be *Religion*, then were our Pretending *Reformers* the Undoubted

See the *Grand Deſign*, &c.

doubted *Patrons* of it. If the *Deſtruction* of the *Church* be the *Preſervation* of *Proteſtancy*, then were the *Papiſts* and *They* the Only *True Proteſtants* in the World. If to cut off the *Defender* of the Faith; if to Haraſs and Ruin the *Miniſters* thereof; if to baniſh all Order; if to throw away all Forms of *Divine Worſhip*; if to turn Oratories into *Stables*; if to render the Service of God *Ridiculous* and *Contemptible*; if to play the *Hypocrites*, and to violate *Oaths*; and by all inſtances of wickedneſs to bring a *Reproach* and *Odium* upon Chriſtianity; if ſuch Religious Villanies as theſe, did ſpeak Men to be the True *Friends* and *Patrons* of Religion, I am Sure no Age of the Church ever produced Such Friends and Patrons *before*; though I cannot undertake but *This Age* poſſibly may produce the *like*.

3. Next, let us conſider a little in what a Miſerable caſe we were, in reſpect of the Subjects *Property*; to Defend which, they pretended a *Particular*, and more than *Ordinary* Zeal; inſomuch that thouſands of Men were perſwaded to believe that

that their Deſigns were *Honourable*, to Secure every Mans *Right*, and to make the whole Nation *Great* and *Proſperous*. But were we not *Cheated* of our Hopes in that reſpect too? While the King Sat *Eaſie* in His *Throne*, every man Sat *Safe* in his *Poſſeſſions*; and we were *then* (as God be bleſſed we are *now*) *under our own Vines*, *and under our own Fig-trees*; *Paradiſe* was in in our Land, *Proſperity* was our Portion, the *King* was our Guardian, the *Laws* were our Security, and every Mans *Riches* were his *Own*. I pray what became of our *Magna Charta* when our Monarch and Monarchy were cut off? Indeed we had *Laws*, but like the Laws of *Draco*, that were written in *Bloud*; we had *Courts* of *Juſtice*, ſuch as were *almoſt* as Juſt and Merciful as the *Thirty Tyrants* of *Athens*; and *Eſtates* we had, in the hands of *Sequeſtrators*, who Kept them *Safe* for us; and our Eſtates yielded their yearly Fruits of Increaſe, for *Locuſts* and *Caterpillars*; but *Taxations* we had *none*, only ſuch as we could not *Pay*; nor any *Grievances* in the Nation greater then were our very *Rulers*.

4. Nor,

4. Nor, Laſtly, did it Fare better with the Peoples *Liberty*, whereof they profeſt to be the moſt Truſty and Faithfull *Keepers*. See what became of it, when *the Crown was fallen*. For to *preſerve* our *Liberties*, they made us *Slaves*; and to keep all *Arbitrary* Power *out*, they brought it *in*: So that the *Scots* themſelves in an Inſtrument directed to the Trayterous *Juncto* at *Weſtminſter*, in *February Forty Eight*, upbraided them tartly for exerciſing that Tyranny *Themſelves*, which they pretended forſooth, to remove all *danger* of, by taking away the *High Commiſſion-Court*, and the *Star-Chamber*. The Civil *Liberty* of a People is wrapped up in the *Laws*, and this great Bleſſing we have had under our *Kings*, that we have been dealt with according to thoſe Laws, to which we our ſelves have by our Repreſentatives given our *own Conſent*. *Happy are the People which be in ſuch a caſe*: But what a miſerable plight were we in, when inſtead of *One King*, we had an *Army* of *Uſurpers*? and inſtead of a *Golden Scepter* to bow down to, we had an hundred *Iron Rods* to be beaten with? Yes, it was a *Glo-*

Vid. *Delegat. Scot. Chart.* ult.

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rious Liberty, when the *Scum* of the Nation could Impriſon without *Reaſon*, could Kill without *Law*, could Live without *Religion*, could Tyrannize without *Conſcience*, could *do every thing that was good in their own Eyes*. In ſhort, *They* had the *Liberty* to *Plunder* and *Oppreſs*, and *We* had the *Liberty* to *Beg* or to *Starve*; *They* had the *Liberty* to be *Cruel* and *Savage*, and *We* had the *Liberty* either to be *Diſhoneſt*, or to be *Hang'd*.

Let us learn therefore to be Wiſe in time, and in a Tickliſh Age be carefull to diſtinguiſh between the Lamb-skin and the Wolf; and having had the Experience of Former times to inſtruct us, give great heed, as to avoid our old Miſeries, ſo to forbear the old Methods which brought them about: Let us not ſuffer our ſelves at any time to be *Abuſed* with a *Shew*, nor to truſt raſhly to *Pretenſes*, becauſe what Hath hapned may happen again; and to tread in the Same *track*, is the ready way to drop in the Same *Snare*.

And this I would crave leave to recommend eſpecially to *your* Conſideration, who are Members of this *Great and Honourable City*;

City; becauſe it is notorious, that the *Original* and *Growth* of our Late Troubles, and the *Sin of This Day*, were all in a great meaſure owing to the wicked Practices of a prevailing Party *here*, whoſe Confederacies in Treaſon did help ſtrongly to give the Fatal blow to Three Kingdoms. 'Twas *here*, that Traytours were Harboured, and Carried in Pomp. 'Twas *here*, that Firebrands were thrown, even from the *Pulpit*, to inflame the whole Nation. 'Twas *Hence* that *Petitions* were preſented againſt the Orders of the Church; that *Clamours* were fomented againſt *Church-men*; that Tumultuous Routs were ſent to cry for *Juſtice*, and to *frighten* the King from his own Palace. 'Twas *hence*, that *Aſſociations* againſt the Government were encouraged; that a wicked *Covenant* was diſpatcht abroad into all parts of the Kingdom; that whole *Treaſures* were iſſued out to begin the Rebellion, and an *Army* raiſed too to carry on the *Bleſſed Work of the day*. I do not care to inſtance in particulars; do but Look into the Annals of the Times, and you will *Bluſh* to ſee, that ſo much *Guilt*

was

was contracted within the Walls of *London*. I cannot therefore, without being wanting in that duty which I owe to God, to the King, and to your Selves; but earneſtly beſeech you, that you take great *heed* of thoſe *Means* whereby the Crown fell *once*, and both *Dread*, and as much as Lyeth in you, Labour to *Prevent* the Like Miſeries, as preſently came upon the fall of it. I ſhould be Unjuſt to this City, ſhould I not own my confidence, that there are now many as *Loyal*, as *Great*, as *Brave* Spirits in it, as any Age could boaſt of; and let me add, it is both your *Honour* and the preſent *Happineſs* of the *Kingdom*, that there are ſo; and God increaſe their Number, Strength, and Fortunes. Yet we ſee (what in ſuch a great Body we cannot but Expect) what different Intereſts and Parties there be, and how *Blind* Some are, I will not ſay *Wilfully*, but yet ſo *Unfortunately*, that they do not diſcover the manifold Bleſſings of God wherewith they are Surrounded, in the midſt of ſome Diſcouragements. However, ſince I perceive men on *All* hands do profeſs themſelves *moſt Loyal and moſt Du-*

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tiful Subjects, I hope it will be acceptable Counsel unto *All*, if we Exhort you, that *ye Fear God, and the King, and never meddle with them that are given to Change.* In order thereunto, *Study to be Quiet, and to do your Own business*; *follow Holiness and Peace, endeavouring*, by all possible means, *to keep the Unity of the Spirit in the Bond of Peace.* Let the Spirit of God rule in all your Hearts, the Spirit of *Love* and *Obedience*, the Spirit of *Humility*, *Unity*, and *Concord*. Let all *Bitterness*, and *Wrath*, and *Envy*, and *Clamour*, and *Railing* be put away from you, with all *Malice*. In fine, *Love the Brotherhood, Fear God*, and *Honour the King*; that so God may Bless us, and make us once more an Happy, Prosperous, and United Nation; and that neither *We*, nor our *Posterity*, may ever have cause to take up the Churches *Lamentation* in my Text, *The Crown is fallen from our Head: wo unto us that we have Sinned.*

FINIS.

ERRATA.

Note, that these words, Pag. 15. [It is to be Observed too, that a late Pamphlet entitled, The *History of Succession* is an *Abridgment* of *Doleman.*] ought to have been put in the Margin.